

PARTNERS

CELEBRATING MISSIONARIES

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JOY FREIER REMEMBERS KOWANYAMA
JOHN COTTIER RETURNS TO PNG
McAVENNAS IN ZAMBIA... AND MORE

CHRISTMAS GIFTS



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Front cover photo: The Freiers with a Gilbert White II aircraft during their time in Kowanyama in Northern Australia.

ABM Anglican Board of Mission - Australia
Working for Love, Hope & Justice

Partners in Spring

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My travel to Australia has happened to be straight after the House of Bishops meeting, the Newton Theological College Council meeting and the Provincial Finance Committee meeting. As usual one of the main agenda items of these meetings was the financial support by our Church Partners, which includes ABM.

My visit to Australia has been primarily to celebrate Papua New Guinea Martyrs Day in churches around Australia – thanking the

I would like to thank the Anglican Board of Mission (ABM) for the privilege given to me to contribute to this volume of the *Partners* magazine.

Australian Anglican Church for its contribution through the Martyrs of Papua New Guinea in laying the foundations of the Anglican Church in PNG. During my visit, I have met a number of different groups, schools and parishes, who support us through ABM. There are others who give themselves, their time and

resources to raise funds to projects such as clergy school fees and theological education.

ABM supports Partner churches around the world. The task is enormous in a world that is changing and in situations that are becoming more and more difficult. ABM's *Partners* are being asked to satisfy more and more financial and material needs.

One day, the type of support that ABM gives may well come to an end and the churches who are dependant on partners such as ABM

will have serious problems. As partners in God's Church – we will need to come together, with Christ leading and influencing us, to look for ways and means to address the situations and circumstances permanently.

Perhaps the greatest legacy that the Martyrs can leave is an independent and thriving Church – one that lives on independently of those who planted the seed so many years ago. The story of the Martyrs is known throughout the Church in Papua New Guinea and everyone I know is humbled by the sacrifice that they made. I believe that the best way we can honour this sacrifice is to strive for an independent church.

The Right Revd Clyde Igara

Bishop of the Diocese of Dogura

Ministry with Aboriginal and Torres Strait Islander Communities

Archbishop Philip Freier and his wife, Joy, have spent many years in Northern Australia. Perhaps the incident of most significance is their first meeting on Thursday Island. JOY FREIER reflects on her life during these experiences and the journey the couple took in order to become ABM missionaries.

"I've always had a strong sense of Christian service, something that grew with me in my life in the church for as far back as I can remember. I became a Home Economics teacher and in my training developed a strong sense of a Christian vocation to work with Aboriginal people. Baralaba, Mornington Island and then Thursday Island were the places in Queensland this vocation took me.

These were tough appointments in different ways for a single woman but were all very rich times of doing what I felt called to do. I met Philip Freier, another teacher, on Thursday Island and we married back in Emerald Queensland in 1976 just before Christmas.

The school year of 1977 saw us off to start a new secondary school at Kowanyama, formerly Mitchell River Mission in Western Cape York Peninsula. Two years there and then the same



A young Philip Freier conducts a Baptism at Kowanyama in 1985.

exercise again at Yarrabah, outside of Cairns. Our first child, Michael, was born in 1979.

We moved to Cairns in 1980 and then, unexpectedly to me, Philip started exploring whether he had a vocation to ordained ministry in the Anglican Church. To further this

exploration we sold our house in Cairns and moved to a theological college at Morpeth, just outside of Newcastle in New South Wales.

I didn't realise it at the time but my life had taken a turn that would be made several more times where it was Philip's calling, not mine, that shaped our future and where we would go as a family. Our second son, David, was born in 1981. Now in our late twenties we were poor and cold in a strange land! Despite this we pulled through and I was able to upgrade my three years teaching qualification to an education degree.

The unexpected opportunity for us to return to Kowanyama as ABM supported missionaries and for Philip to be ordained and serve in ministry there was welcome good news that we both responded to with excitement.

Philip visited Kowanyama in September 1983 and came back with glowing reports of how great the Church House was and how much

I would like it. This was at odds with what I had observed some five years before but I was glad that there had been improvement. How I cried when I finally saw it and realised I was right and that he had been swept away by the anticipation of his new life as a priest!

There were tough times but also untold depths of learning during that period between 1983 and 1988. To meet a shortfall of staffing at the local school I went back to work and pioneered community based learning for teenagers at risk of dropping out from school. It was wonderfully rewarding and I think made a decisive difference to the life opportunity for some of those young people."

Archbishop Philip Freier shares his thoughts on his time as an ABM missionary in Northern Australia and the importance of cross cultural mission.

"As I began to better understand the mission history of Kowanyama, from the time it was known as Mitchell River Mission, I became aware of the amazing miracle of the Gospel taking root in the lives of many Aboriginal people in that place.



The Freiers with a Gilbert White II aircraft during their time in Kowanyama in Northern Australia.



The Freiers in Kowanyama, December, 1983.

Even the worst instances of hostile government policies or mission paternalism did not quench the thirst for the life giving transformation that is God's promise to all in Christ. The faith of the Aboriginal church members I served left an indelible mark on me in understanding, even in a way that I had not appreciated through my theological studies, that the Gospel was God's complete promise for all people, no matter what they had experienced.

Cross cultural mission is like that, shining a clear light on things that can easily be hidden in the shade of a monocultural setting. I am grateful for ABM believing in me and believing in sending missionaries to cross culture in the name of our Lord Jesus Christ."

ABM's work with Aboriginal and Torres Strait Islander communities continues today. Visit www.abmission.org for more information on how you can support these projects.

All images used with permission.

The Mosaic of Mission

In 1891, ABM sent its first Anglican missionaries to the island of New Guinea.

At the end of this year *The Sydney Morning Herald* reported, "Two lives lost, and two men ill, state of the others uncertain, house unfinished no leader, and the results of all this, and many months labour and time – nil."

35 years later, when listening to a sermon in St Peter's Cathedral, the Revd Martin Chittleborough's father, Colin, heard of the need for missionaries in New Guinea. He resolved to offer himself, however, he was also in love. He approached Canon Murphy, to ask for the hand of his daughter Winifred in marriage. Canon Murphy said, "Certainly not, it is too dangerous a place for my daughter". The couple was devastated, but Colin travelled to PNG and Canon Murphy relented in the face of true love and Winifred followed quickly behind.

Martin shares his family's story.

"On February 6, 1930 my parents were married in St Paul's Samarai by Robert Leck. After a honeymoon in Chinaman's Strait, they returned to Mukawa. My sister Jennifer was born in the



The Mission house was built on top of the escarpment by Fr Tomiinson, who of course was a builder.

hospital in Samarai, and later, Nancy, in the Bishop's house at Dogura.

Medical help was either to the east at Dogura, or the west at Gona. My mother had severe malaria, and the girls too became ill. In our shed is a small camphor wood chest, which was bought – fortunately unnecessarily – for my sister's coffin.

In 2003 my wife, Anne and I, with our son and his wife, returned to Mukawa, with corrugated iron for the roof of the priest's house as an offering of thanks for my parent's life, and to finish a job my father had started nearly 75 years earlier.

I tell this story to show how under God's grace, the Church grew from a disastrous start, when

death was very present, to a Church which has lessons for us all. It also illustrates how we are all part of a kind of apostolic succession. If you touch my hand, it has touched my fathers, who touched Samuel Tomlinson, who was at the founding of the Anglican Church in PNG, only a moment in time away.”

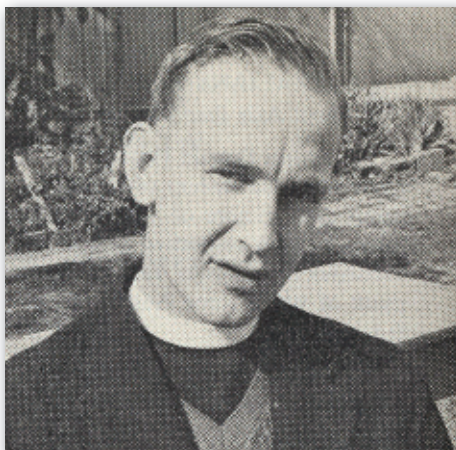
In 1966, the *ABM Review* reported that the Revd Martin Chittleborough and his wife Anne were moving from the Diocese of Adelaide to serve in PNG at Agenehambo. Following in his father's footsteps, Martin continued the tradition and experienced a ministry of his own in PNG.

Returning to Simbai

The Revd John Cottier writes of his return trip to Simbai, in 2008, after serving there as a missionary over 40 years before.

The Simbai valley is located in the highlands of Papua New Guinea about one hour's flight from Madang. It takes about three days (using the bush tracks that the government maintains) to walk the valley and the going is exhausting, dangerous, steep and slippery.

The first significant European contact for the Kalam people of the Simbai valley came in



The Revd John Cottier.

1958, with patrols through the valley by Father Peter Robin. Father Peter started the mission settlement at the headwaters of the River Yinink (the Simbai River) which also became the government headquarters for the valley.

When I came in 1965 to relieve Father Peter, there was a small school, a medical aid post, a small number of Papuan staff and a tiny chapel for the daily worship of the staff. At this time, very few knew any English and interpreters were needed for much of the work.

I was told there were 40,000 or more people in

the valley, but we saw very few without going out to find them. Evil spirits were very real to the local people and they kept a low profile in interacting with others.

In 1966, the first baptism took place. About 100 people were baptised. This included many school children and our own son, John. Our work at Simbai was much like other mission work. There were some tough times, some highlights including much first contact work and much routine work. The scenery was spectacular and the people usually delightful. We were there three years and were followed by other clergy until the work at Simbai was taken over by Papuan and local people in the late 1970s.

In 2008, our children insisted that we take them back to see the place of their birth and early life and so we returned to Simbai. Our trip was one of wide-eyed amazement.

I was asked to celebrate and preach on Sunday and about 500 people attended the service. Fr Sampson assured me that the 14 churches in the valley, also with local priests, would have similar numbers at their services.

Thinking back to the first baptism 42 years ago, the growth of the church was truly humbling.



The Cottiers met friends new and old on their return trip in 2008.

The valley was still a backwater. There was still no road out of the valley and the people were a self-contained group. However, now there were people everywhere. No more fears of evil spirits and no fears about other people. The people were united in a new faith, which made for a wonderfully united community. Not everybody sees the changes that take place over 50 years and we feel privileged and humbled.

In 1Cor 3 Paul is chiding the Corinthian church over its divisions and remarked, "Paul planted

the seed, Apollos watered it and God gave the increase."

It was a privilege to go back to Simbai 50 years after the first contact and see what Father Peter Robin had planted. The seed that the Cottiers, the Woodesons, the Donalds and the Papuan missionaries had watered had become fruit that local people had harvested, replanted and watered to discover that God had indeed given the increase.

All images used with permission.

The people were united in a new faith, which made for a wonderfully united community.



Returning to Simbai in 2008.

THE POWER OF EDUCATION

By **Melissa Martin** *National Coordinator, Anti-Poverty Week*

Everyone should have access to free education especially at primary stage. Education contributes to the full development of human personality, promotes understanding, and enables people to earn a living for themselves and their families. Unfortunately, many children in the world today grow up without this chance, because they are denied their basic right to attend primary school. An end to poverty and a world filled with peace and security requires that citizens in every country can make positive choices and provide for themselves and their families.

In 1999 the world's governments agreed to try and provide 'education for all' by 2015. "We have ample evidence that education improves individual incomes, economic growth, child and maternal health, resistance to disease and environmental practices," Secretary-General Ban Ki-moon has stated. The goal is for children everywhere to complete primary school. Presently, primary school enrolment is around 89 per cent in developing countries, and much lower in Sub-Saharan Africa and Southern Asia.

Ethiopia

In Addis Ababa, Ethiopia, many teenage girls are drawn into the country's sex industry. Education offers a way out for many young girls, especially where women marry young, and the unemployment rate is high. ABM supports a community library where children can come to borrow text books and study after school.



A student in an Ethiopian School in Addis Ababa.
© Tobin Lush/ABM 2008.

Papua New Guinea

Literacy programs in Papua New Guinea help people to read, write and count, as well as training students in the program to become tutors for their classes. The teachers in the program are volunteers who receive bonuses at each graduation once they finish a class. 'One of the simplest ways that literacy

improves people's lives is that they are able to read the information that the PNG Government distributes about health and other matters.' Understanding this information means that they know how to wash their hands frequently and how to prepare food in a clean environment.

Inequality still impedes progress towards universal education. A commitment to equity is needed as children from poor communities, rural areas

and minority groups almost always struggle under worse conditions than others in society.

"If we do not close this gap, we put a whole generation at risk, and we allow problems to fester," said the UN Secretary-General. "But if we ensure that all children get the education they deserve, we put both individuals and countries on a sure footing toward a stable future."



A women's literacy class in Papua New Guinea. © ABM.

One of the best investments that any country can make is to educate girls and women, so they can earn more income, improve their family's well being, and show their daughters, in turn, what is possible once you can read and write," said the UN Secretary General.

Economic and social change occurs when girls can participate in society.

Over 600 million adolescent girls live in poverty in the developing world. There are many positive consequences when girls have an opportunity to participate broadly in the community. Educated girls grow into educated women who have healthier babies and are more likely to educate their children. Employed females reinvest 90 per cent of earnings into their families compare to only 30-40 per cent for men. The education of girls is vital to poverty eradication given that at present 70 per cent of the world's 130 million out-of-school youth are girls.

ANTI-POVERTY WEEK

POVERTY – THE FACTS:

- At least 80% of humanity lives on less than \$10 a day
- The richest 20 percent of the world's population accounts for three-quarters of world income
- 1 billion children, or every second child, lives in poverty
- According to UNICEF, 24,000 children die each day due to poverty
- Nearly a billion people entered the 21st century unable to read a book or sign their names
- Some 1.1 billion people in developing countries have inadequate access to water, and 2.6 billion lack basic sanitation

www.globalissues.org

In 2009, people all over Australia joined the fight against poverty during Anti-Poverty Week. Primary and Secondary schools organised activities to raise awareness about poverty, included the subject in the school curriculum, or launched programs to ensure that students who are experiencing poverty or hardship are able to fully participate in all aspects of school life. About 10% of Australian children (that is, about half a million children) live in a family subject to poverty or serious hardship. Children from poorer families are twice as likely as those from wealthy families to have very low levels of literacy and numeracy. Social inclusion at schools means ensuring that school activities and procedures are sensitive to the circumstances of low-income families. "School should be a place where each young person is known and cared for and a place which is inclusive and open, regardless of personal or family circumstance. If young people don't feel included because of poverty-related reasons, they are very much at risk of severe, lifelong disadvantage." *Gerard Stafford, Former School Principal.*

WHAT YOU CAN DO:

- Organise a stall to raise funds for an Anti-poverty project
- Put up a display in your Church or School about people working to end poverty
- Sign a petition...
- Invite a speaker to your Church or School
- Pray for universal education for all



PROJECT WASH: ALL IT TAKES TO END POVERTY

By Elizabeth Keevers

With all the money donated to overseas aid, why do so many people live in poverty? What does it cost to save a life? What are the best ways to help people out of poverty?

Every year, around 1.5 million children die from diarrhea caused, in part, by unclean water. ABM has been helping to build clean water systems in the Philippines since 1994, saving the lives of many children in the process. Many of these projects are also funded by AUSAid, which helps donations to go even further.

In the village of Besao, three water reservoirs have been constructed with sanitary and agricultural benefits. The water comes from a mountain spring and is stored in small tanks and then pipes run the water through to the main reservoir and then distributed to the houses.

Mary lives in the village with her husband and some of her five children. "This is the biggest water tank in the community that supplies more than fifty percent of the communities here," she says.

"It has helped a lot in terms of sanitation and also health. Also for the children, we no longer

have to send them to get water because it is already available for the household," Mary said. "With sufficient water we can wash our clothes every day and take a bath everyday and the big bins are cleaned every day so flies are controlled because it's clean."

"As an observation I notice there is no diarrhea in the community and I think that is one good impact of the sufficient water."

Only some of the money donated to the project goes into constructing the system. Funds are also spent on training community members to maintain it and teaching others sanitary habits. With the funds and the water that was made available through the project, the village was able to also construct sanitary public toilets.

"Very luckily our water project was endorsed and the community worked on it with free labour, but all the materials and the many other needs were provided by the funding agencies."

WHERE DOES THE MONEY GO?

See exactly what it costs and how donations are spent on this project
www.abmission.org/project_wash

"Life here is too difficult if you don't use your hands. Even if you work, the whole day every day we still survive by subsistence and agriculture. Not everyone grows their own vegetable so they go to hard labour for their other needs," she said.

"We try and send our children to get an education but some people are just trying to make ends meet. That's our life here actually, in this community."

With a big smile on her face she tells ABM that, "Each house in the community has running water with their own faucets".

"We are very, very grateful, on behalf of the whole community of Besao, to the Australian government and ABM for the thanks they have extended to us for our water works, our environmental protection and everything." In Besao, people now have gardens and are thankful to be able to keep bins cleaner – all because of the water supply.

Join us in the Philippines to build a water system.

Contact Melany Markham for an itinerary for PROJECT WASH on (02) 8280 6833 or mam@abm.asn.au



David with fellow staff members of the Accounts Office.

From 1989 to 1992, Christine and David McAvenna and their family lived and worked at St Francis Hospital in Katete, Zambia.

Along with their children, Sarah, Ben and Jessica they enjoyed many experiences living and ministering in a new culture.

Christine shares her memories of the culture shock her family encountered on their first day in Zambia's capital.

"We were eager to do our first grocery shopping since arriving the previous day in Lusaka, Zambia's capital but my apprehension grew as we walked inside the store. We were the only white people in the place. I felt quite nervous, but pretended I had done all this before.

The odour, the heat and the dirtiness of the building brought forth complaints from six year old Sarah and three year old Ben. The children verbalised what I was thinking.

The shelves held little else but Vaseline and Ajax. There were no basic items at all and we decided to leave the fresh meat where it was. I became alarmed, as we were to buy initial



Our family.

food supplies to take to St Francis Hospital at Katete, 500 kilometres away, and our home for the next three years.

Culture shock had set in. We walked despondently back to the Zambia Anglican Council guest house, a small guarded complex, surrounded by a high, wire fence, topped with barbed wire.

Lusaka was having a problem with the water supply and we only had running water for a few hours each night. The bath was then



Me (Chris) and Sarah, Ben and Jessica, visiting a hospital ward at Christmas time, with Dr Susanne Baron and a nurse.

topped up with water for decanting into the basin for washing. I was wondering why there was a cup of washing powder on the basin – no soap available. Thankfully I had tissues – no toilet paper available!

Lord, why have you brought us here? Maybe we've done the wrong thing; how are we going to manage? How are we going to last three years here? I felt totally out of control of the situation. "When is the next plane home?" asked David, who felt the same way. Australia seemed a long way from us right then.

David picked up his guitar and quietly started singing praises to the Lord and gradually we felt more at peace. I realised we didn't need to feel in control of the situation, because God was in total control and we had put our trust in Him. I was reminded of the prayers we had prayed two years ago, with Fr Brian to have strength to carry out His will.

We used that prayer many times."

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ABM's work in Africa Continues Today

Kenya

In Kenya, ABM supports a program that buys goats for children who have been orphaned by AIDS. When they own a goat, children are provided with an economic resource and are more easily and readily cared for by friends and family after their parents die.

Zambia

In Zambia, over 14% of the adult population is affected with HIV. The Anglican Church educates young people about the disease so that they can educate their peers with plays, dance and song, helping to stem the spread of the disease.

The Church strives to empower women, who are disproportionately affected by AIDS. The Church also has 'HIV Sundays'; a time when people can come together and share the burden that is this terrible disease.

Ethiopia

Within Ethiopia, Bishop Andrew Proud is working with Anglicans and the wider community on projects to inspire others.



AIDS orphans in Africa are given a goat in the hope that the community will care for the children. © Julianne Stewart/ABM 2009.

A second community library with reading room for 200 students has been developed with a range of Ethiopian curriculum text books and extra reference books are stocked to serve the students and improve literacy and education. The annual Assembly in Gambella Regional State offers clergy and lay leaders an opportunity for story-sharing and the sense of achievement when they work through problems together. ABM assist to fund this opportunity for decision making, fellowship and Anglican identity in Africa.

Egypt

The number of Christians in Egypt is decreasing and, for the Anglican Church, there are now less than 20,000. The Diocese of Egypt aims to empower and equip local churches to evangelise. Evangelism and discipleship will help many young people to develop a mission vision so that they can recognise themselves as local missionaries who can endure hardship for the sake of the Gospel. ABM supports this project which aims to reach almost 7000 people in this first year.

Life as a Missionary in Melanesia

Margaret Buttfeld (nee Lees) joined the staff of St Hilda's Girls' School in the Solomon Islands in January 1968. Then, the boarding school was home to approximately 100 girls, aged 9 to 17, and was located on Bunana Island in the Gela group of islands.

The staff at St Hilda's comprised of Margaret, another permanent mission teacher, a volunteer from New Zealand and an undergraduate volunteer from England.

Margaret recalls that it was a happy station with four young teachers and a lovely group of Melanesian students. "On weekdays we tackled the serious issues of teaching, growing food and keeping the station operating but on the weekend and during holidays we had a lot of fun," she said.

One example of this fun was Margaret's first adventure to Siota, about two hours away from the school by boat. Using the small canoe, which is fitted with a seagull engine, Margaret and her colleague, Pauline embarked on their journey. The pair was not mechanically minded and despite their intentions to get some practice, they encountered trouble just two miles from the destination where Pauline decided the engine plug needed cleaning.



L to R: Meg Stapley, Veronica Piva, Diane Dagnall, Front – Margaret Lees and Ruth Mona (used with permission from Margaret Buttfeld).

Margaret recalled the adventure in a letter home to family and friends at the time. "There were mangrove trees all along the edge of the passage up which we were travelling so

I had to cling to the over hanging branches while Pauline leaned over the rear of the canoe and investigated. We both foresaw the dangers of dropping the plug into the water but that did not prevent it from slipping out of Pauline's fingers," she wrote. The plug disappeared into the reef below and, although the women sent their schoolgirl companion overboard after it, they didn't see it again and so for the remaining distance they had to paddle with two paddles and a cricket bat!

"Being a hopeless paddler I was given the cricket bat," Margaret wrote.

"We found the rest of our journey quite hilarious as we kept heading into the mangroves and getting stuck. Darkness was falling rapidly and we thankfully reached Siota with my arms and body complaining from the unaccustomed action of paddling."

The ironic twist – a spare plug was found amongst the engine equipment upon return!

Melanesian Mission Facts

- The Anglican Church was brought to Melanesia by the first Bishop of New Zealand in 1849. The history of ABM dates back to this time with the request for funds to buy a boat from which the Church could take the Gospel to the islands of Melanesia. The fruits of this became the Melanesian Mission, and later the independent Anglican Church of Melanesia, which continues to partner with ABM today.
- The Church of Melanesia was established in 1975 as an autonomous Province composed of eight dioceses.
- ABM works with partners in the Solomon Islands and Vanuatu.
- Projects today work towards peace and reconciliation, HIV and AIDS awareness, education, literacy and health programs, evangelism and support for women and children (fleeing from domestic violence) through the Christian Care Centre.



Salome Haridi trains literacy teachers in Honiara ©Don Brice/ABM 2008.

To the Auxiliary of ABM

As parishioner of St Augustine's Inverell and Christ Church St Laurence we heard at a young age of the Auxiliary and saw some of the work that they did raising funds. However it wasn't until arrival at the House of Epiphany in 1962 that we saw and understood the extensive work and fund raising that went on behind the scenes.

While in New Guinea the tea-chests which arrived throughout the Diocese were much appreciated and really a 'life-saver' for many of us as our allowance was quickly eaten up if we had to buy soap, toothpaste etc. Out of the tea-chests we were able to give people birthday and Christmas presents which was very special.

We often felt that we were kept in the mission field by 'dear old ladies and many not so old who worked tirelessly cooking jams, having cake stalls and putting in their two-bobs to the special Mission Collections when a lot couldn't really afford it. For us, one of the special things was the patchwork quilts. Not only did they make our beds look respectable but kept us warm on cool nights. Really special were the crocheted ones which were terrific if you happened to get malaria and had the 'shivers'.

We have spoken to others and their appreciation and thanks were expressed by all and we would simply like to say THANKS to those who are still working and to those who have gone before for their hard work in raising funds and sending tea-chests etc. More importantly we thank people for the support of their prayers, love and faithfulness.

Congratulations on your 100 years of dedicated and hard working service to the Glory of God.

With thanks

Don and Rosemary Mortimer



Erero, November 1968, after the baptism of our second son, Peter. Behind Rosemary is the Priest's office and behind Don (holding Andrew) is the Priest's house. Andrew was the last European baby born at the old St Margaret's Hospital at Erero and appropriately (as Don was the builder) Peter was the first at the new St Margaret's Hospital at Oro Bay.

SHARE THE BLESSING THIS CHRISTMAS...



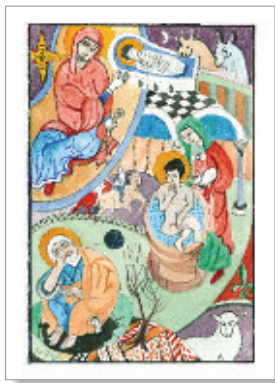
Mother and Child in Red



Blue Dove Collage



Sisters from Simbai



J Bayton icon

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Martyrs' Living Legacy



The Five Marks of Mission

- **Witness to Christ's saving, forgiving and reconciling love for all people**
- **Build welcoming, transforming communities of faith**
- **Stand in solidarity with the poor and needy**
- **Challenge injustice and oppression**
- **Protect, care for and renew life on our planet**

Adapted from the Anglican Consultative Council

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